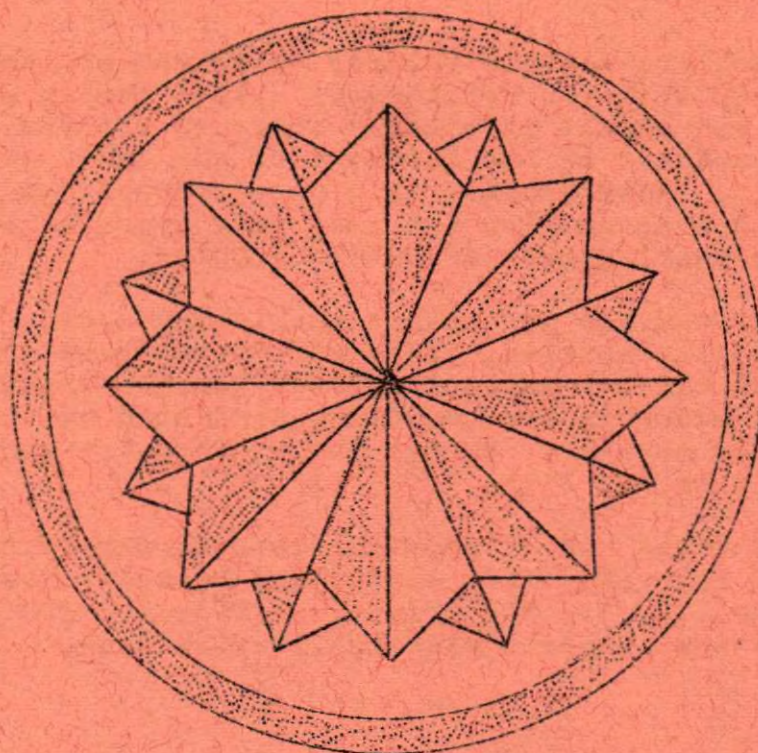


SEANCE MEMORANDA from the

Inner Circle

BSRA NO. 10-L, Part V of the 1950
Series of Seances, Previously Unpub-
lished, June 29 thru July 14, 1950.



through Mark Probert, medium

A Publication of::

Borderland Sciences Research Associates
Foundation, Inc.

PO Box 548, Vista, Calif.

SEANCE MEMORANDA OF THE

INNER CIRCLE

BSRA NO. 10 - L: UNPUBLISHED SERIES, 1950, Part V

INTRODUCTION TO PUBLISHED SEANCES
of 1950, by MEADE LAYNE, Director

"These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probert is a non-professional trance medium who has received no compensation for some four years of service, apart from donations at a small number of public seances.

"To conserve space and reduce publishing costs, the names of the sitters are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the controls are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all sittings were held in San Diego."

Copies of these and of previous reports may be had at one dollar each, post and tax paid, from Borderland Sciences Research Associates Foundation, Inc., PO Box 548, Vista, California, 92083. Send 25¢ in coin or stamps for complete BSRA publication list.

* * *

CONTROLS IN THE ORDER OF THEIR APPEARANCE

Yada di Shi'ite, Professor Alfred Luntz, Lillian Pond

SEANCE DATES

June 29, 1950 through July 14, 1950.

* * *

SUBJECT REFERENCE INDEX

Page No.	Page No.
Absolute belief, 40	Hate not, 24
Act big, 39	Heat, 42,43
Agni Mani, 1	High Etheric, 26
America, 3, 4, 23	Hitler, 19
Arsenic, 36	Hypnosis, 37
Astronomy, 31	
Atlantis, 7, 27, 41	Illusion, 33
Atoms, 2, 24, 42	Inertia, 30, 31
	Inner Wisdom, 21
Becoming, 10	Jesus wept, 20, 28
Bible, 45, 46	
Body chemistry, 8	Karma, 12
Brotherhood, 19, 39	Koresh, 28
	Korean war, 6, 14, 19
Cataclysm, 25	Kundalini, 8
Catholic Church, 11, 23	
Cellular theory, 28, 30	Life force, 41
Change, 10, 17	Life in Mind, 10
Chiang Kai Shek, 27	Light, 45, 46,47
China, 27	Love, 12, 14, 24, 28
Christ, 5, 6, 26, 45	
Christ consciousness, 46	Man asleep, 11
Clairvoyance, 33	Man the Creator, 4, 31
Common man, 40	Man the Master, 5, 9
Communism, 3,4,5,11,14,19,24,39	Marshall Plan, 20
Compulsion, 37	Master the physical, 26
Consciousness, 26, 29, 30, 33, 36	Mazda Light, 44, 45
Cosmic showers, 42	Mental effort, 40, 43
	Mental relief, 18
Dark Europe, 4	Mistake, 34
Democracy, 3,4,5,12,19,24,39	Money-god, 20
Detachment, 9	Moon Spirits, 15
Divination, 7	Mu, 27
Dream state, 32, 34	
	Obsessing entity, 16
Earth-bound, 17	
Elementals, 8	Peace lovers, 12
Etheric Guardians, 4, 25	Pendulum, 14
Europe, 27	Persian pins, 44
	Physical body, 36, 37
Fire of Mind, 1	Psychometry, 2
Flying Saucers, 26	Puritans, 4
Formosa, 19	Racketeers, 39
	Reality, 30, 34
Gangsters, 39, 40	Ring Chaos, 30
God, 45	Ring Cosmos, 30
Godness, 3, 40	Ring-Pass-Not, 30
Good and Evil, 37	Ritual, 8
Greek Orthodox Church, 11	Russia, 3, 11, 13, 23
Geomancy, 7	

(over)

SUB. REF. INDEX Concluded

Sacrifice, 38
Salvation, 13, 20
Secret Orders, 7
Shakespeare, 21
Slaves, 24, 27
Sound, 25
Space, 29, 30
Spiritual conflict, 2, 4
Stalin, 19
Stilwell, General, 27
Subconscious, 8
Sun, 45, 47
Sun's distance, 31

Tarot cards, 6, 7
Telepathy, 32, 33
Tibet, 1
Tiger's Eye, 16
Tradition, 10
Truman, President, 20

Unihipili, 9
United Nations, 11, 13, 14
Utopia, 2, 25

Vanity, 37

War, 9, 19, 21, 23, 36

MARK PROBERT SEANCE

June 29, 1950

San Diego, California

CONTROL: YADA DI SHI'ITE: (Speaking first as usual in his ancient YU language, then in English):

"You were talking about the Agni Mani -- the gem your friend has asked about ... "

"Yes, Yada -- we would be grateful if you will tell us about it. I suppose Agni Mani means 'fire of the mind', doesn't it?" inquired Harriet.

"Yes -- 'the Fire Forces of the Mind'. This stone is used in magic in Tibet, and is also to be found in India. Yes, it is used as a talisman, but also as a point of concentration to open the third eye -- Shiva, -- so that one may see clearly at great distances. It is a stone that has to be handled very carefully. One must not treat it in a promiscuous manner."

"You mean it might be dangerous for Mark to have one?"

"Not dangerous, but it must not be taken lightly. We prefer to train an individual to make his expansion of mind without these things. It is like a crutch, and if you once take to a crutch, it is difficult to do without it.

"Coming from Tibet, this stone carries with it vibrations that are likely not very good -- not for one of your Western vibration. My friends,

though it may be difficult for you to arrange your thoughts so that you can fully comprehend and appreciate it, it is nevertheless of the utmost truth that upon all that you come in contact with, upon your touching it, you place upon it your particular vibration. So, on such a thing as this stone there are endless vibrations of many, many other people. We do not wish to alarm, we wish to teach, so that you will have some understanding of the way to approach life. The things you come in contact with can bring you many kinds of difficulties.

"Now, most of those learned in academic ways but who know nothing of the subtle inner workings of life, will be inclined to sneer at such a suggestion, or turn a deaf ear, saying, 'We are of a scientific age -- such things as that are for savages or the illiterate.'

"If you think what I say is not true, train yourself a little in the field of psychometrizing. In due course of time, you will find that your sensitivity is of such a nature that you will be able to take articles belonging to other people, hold them in your hands and concentrate a little. You will be able to get a very good picture of the person who last held it. And with a little deeper concentration, you will be able to read its history all the way back.

"Man today, with all his talk of being scientific, will sneer at such things, and yet turn around and say the true properties of that thing are atoms -- which they can't see either! They deny one vibration and admit another. This which I touch is a table -- that is a tag, a label. In many other languages it is something else, no longer a 'table'.

"Now, let us remove all these tags of languages -- and what have you? You have a form that appears to be of this particular type, or shape, or form. You say it is so wide and so long. About how wide across is this table?"

"About three feet wide and five feet long," answered Irene.

"That's what it appears to be to you. To someone else it appears different. And when you go to walk around it, you leave a space of about a foot between you and it. So, you must think it is a foot wider -- which suggests, does it not, that in the world of the mind, it is therefore different."

(notes missing)

"Friends, all down through the history of Man there have been plans made to create some form of Utopia -- a Heaven or a Paradise on the Earth plane. Now, Man, it is supposed, is dealing with two forces -- one he is supposed to be striving for, the other striving against. The material side of life he is supposed to be striving against; the spiritual side, to be striving for. Now, if there are two people living together or in close proximity to one another, one of whom believes thoroughly in materialism and the other entirely in the spiritual, you are going to have them meet on only one level of thought: the level where they fight with one another.

"Now, material things are most necessary for your material life -- until you learn differently. And when you learn differently, you would not fight with anyone about it, and they would not fight with you. Though they destroy your physical body, they would not create a disturbance in you. This is true also of nations existing on the Earth plane. You have today the country of Russia, and yours -- America. Your America is a democracy, it is said -- and 'democracy' means brotherly union. How is this brotherly union brought about? By just one way: love -- and love is understanding.

"Russia has what this country calls 'communism'. It is supposed to mean one for all -- but only 'one for all' in materialism. Their minds are centered on the belief that consciousness, life, comes out of matter, physical-chemical matter. Therefore, they cannot conceive of anything greater. Now, I do not know if the question has ever been asked in Russia, where matter comes from; if it has, it is quite apparent that it has never been answered. And because they have the belief that life springs from matter, that immediately negates the existence of God or of man. For, of course, man is God -- but not physical man. Man cannot possibly begin to comprehend Godness until he has learned to understand himself, to master himself.

"Quite often, an individual may not be able to master himself or to understand himself, and yet he may feel something within him that tells him he is more than this physical matter. Now, we are all quite well aware of the fact, I am sure, that man must have an inner feeling that there is a greatness to life that lies beyond his material conceptions. Even though an individual is not so trained, if he is not entirely morose, he will, sooner or later, in his moments of pondering life, come to the realization that he has a great heritage, the heritage of the spirit.

"I am now going to ask you, you who are living on the physical plane -- do you think that two such opposites as Russia and the United States can get along together in the world? And those who answer me 'Yes', I will want to know why you do." (No replies)

"But I think many of the Russian people are deeply spiritual," remarked Harriet.

"That is true; that is true. And surely there are many, many among the Russian people who do not want war. It is not the people of any nation who want war; it is their leaders -- those they have allowed to dominate them, and who say they want to 'protect' the people. Protect them from what? No -- as you realize -- it is really a desire for material expansion, for trade, for empire.

"We are all quite well aware that the Communistic way of life for the American people is unworkable. For this nation, from its very birth, has had a special destiny -- and your nation is the only one that today holds aloft a torch in this world of darkness. I do not wish to say that which will make anyone hurt or angry, but it is the only one.

"Back in the 13th century, the Guardians of the Earth saw quite clearly the darkening state of Europe. They saw, too, the evils that lay in South American countries -- what would take place in the course of time, they saw. Now, this light I spoke of is not necessarily the light of knowledge; these Guardian Angels, if you will -- though I much prefer to call them the Etheric Guardians of the Earth -- created a condition in England that drove some of the people out of that country, under the name of 'Puritans'. These people wanted to find a place where they might have freedom of religion, freedom from the tyranny of the Church. This was what they were led to believe by the Etheric Guardians. It was an excuse to their conscience for getting away from Europe. As a matter of fact, it was not worth speaking about as a reason; did they not come to this country and carry on the worst kind of persecution among themselves? No -- but that did give them a reason for coming away and founding this which was to be the 'Promised Land' of the future.

"America became the spot that was purest in vibration. It was completely free from the material degradations of man's mind. It was the best place for what was to come -- that man may find a safe place to continue physical existence in a somewhat more harmonious atmosphere, so that he might further his mind concerning his inner life. There was no thought of building a great material country; the Etheric Guardians cared not whether they built a prosperous country. It was to give Man a place for reflection, for cultivating the inner life. You have many wrongs and injustices to fight here too -- but you must fight it out yourselves, and not allow any other country to intrude.

"No, America does not carry a brighter scientific light than many other countries -- Germany, Russia, others. The light we speak of is the inner light, the occult light. For of what good are the machines to man if his brain is warped -- if he loses all understanding and knowledge of his Great Self, or from where he came, or why he is here? All else is as nothing, for should a great tragedy take place to your Earth -- like world-wide earthquakes, volcanoes, wind storms, electrical storms -- of what use would all your material gains be to you? Those who survived would in a short time become utter savages, and in a few generations, civilization and all thoughts of it would have been obliterated. And the civilizations that came later and grew to heights as yours is today, would say, 'Man must have come from monkeys, for look what we discovered in the ruins of a former civilization.' The things you have today ten thousand years from now would be like the toys of monkeys.

"Man, my friends, is a creator. There is nothing that he cannot create. I feel someone in the room thinking 'Life' when I say that. Yes, you are the creator of life; you create your own bodies, you create all that ever happened to you, here or in any state of consciousness. But when I say 'you', I do not mean physical you.

"Friends, there is trouble for the world. Two such ideals cannot exist on the Earth plane together. They are two opposites and have no common basis to work with. Throughout all life, there are always two forces to work with -- but each of these forces must have within it something

natural to the other. In truth, communism and democracy, in their real outline, have a great deal in common -- a great deal. So it is not in the 'ism' but in those who are trying to expound that 'ism' -- and who will spill your blood in their stupidity, their blindness.

"We of the 'Inner Circle' ask you only this: Be not afraid! There is nothing to fear! You are the masters of the situation. But you must not consider yourselves as individuals in a time of crisis. Be prepared to aid your fellow-man at any time."

"Can you suggest any specific ways in which we might be of service?" asked Harriet.

"In what best way can I make such specification? There are too many; you must wait and see what form of need and what action you will have to take. Making plans in advance is not always best. In your English you have a saying: 'The best-laid plans of mice and men go oft astray'. Know only that you are the master of the situation. But if you consider only the body and are afraid you will lose it, you will have no protection. It is like the man who is afraid of lightning and goes into a closet, only to be struck there."

"When you say 'you', do you mean that as a country, or as an individual?" asked Harriet.

"I am saying that in an individual sense. You -- and I mean man in general -- has spent his greatest efforts in making instruments for destroying his fellowman. And he who makes weapons of death is going to die by them. Never can man escape that. But be not afraid of it! Have you ever had a dream that you were pursued by some terrible beast or monster? There is one way you can stop it: stop running; turn and face it as though with a flaming sword in your hand! It will flee from you, because you will be master. It is master as long as you are running.

"Man is always running away from something, because he has set such store by matter that he is always being destroyed by it.

"Friends, I have talked at great length -- and I only hope that each night as you retire into your inner consciousness, you will say to yourself: 'I am the master! I am the Christ!' For did he not say 'You shall do greater things even than I'? And if he said that, do you think he thought you were less than he? Ah, no! You are the Christ. Good evening."

CONTROL: PROFESSOR ALFRED LUNTZ: (Following up discussion of lives being saved in war):

"In the last war there were many who prayed and came back and said, 'I prayed and therefore was I saved.' My friends -- it was not their time to go, and they could not have died if they had wanted to. When the inner Self, the true 'I' of the individual, wants to go, it will go --

even though the physical self may resent it greatly. The physical self knows nothing without the 'I'. The 'I' is the God power of man.

"Now you are about to commit another great murder upon your fellowman. Each side feels completely justified in what they are about to do. Yet the Master, the Christ, said 'Thou shalt not kill!' He did not say that if there is a war you must sacrifice yourselves and the blood of others in fighting for your country. He made no exceptions -- 'Thou shalt not kill!'"

"You mean that you think it would be best if we stood aside and did nothing in this Korean affair?" asked Harriet.

"No, my dear, of course you cannot do that. What I was trying to do was to show the folly of saying you were following the teachings of Christ ... No, it seems that Russia and the United States must go to war, not so that the two can eventually live in greater understanding -- because war breeds more hatred, not greater understanding -- but rather so that Communism can be stricken from the records of the Earth. Then the democracies will hold full sway for a time ... While we preach against war, against bloodshed, we also must say that if you desire that your country shall carry on, do whatever part is given you to do. You are working in the hands of God, and you cannot fail! Do the act, whatever it must be -- but do it without hate. And remember, there is no such thing as chaos; all is action in order to create a new condition."

M A R K P R O B E R T S E A N C E

2281 Commonwealth Avenue
San Diego, California

J u l y 6, 1 9 5 0

CONTROL: YADA DI SHI'ITE: (First giving greeting in YU language, and then in English:

"Ladies and Gentlemen, Good evening! This is Yada Di Shi'ite." (The audience talked at random about space ships, ether ships, flying saucers, while Yada was gaining control of the medium's voice). "Ka-Ree-Ta - God-Flight-Man is the general name for all such ships."

"Does that mean 'God-Man in flight' in the Yu language?" inquired Meade.

"It means 'flight'."

(On the table lay a deck of Tarot cards, which Yada, through Mark's hands, begins to pick up, and scan.) "Ta-da-ra ... Ta-da-ra."

"They are our Tarot cards," said Meade.

"Yes: Ta, meaning man; Da, meaning life; Ra, meaning teaching. Man-life-teaching."

"Were these cards known in your time?" inquired Meade.

"In Yu we did not have these; not until the time of the middle of the life span of Atlantis."

"Did the Tarot cards appear about that time as a deck of cards?"

"No, not cards -- on stone."

"Do you think some of the symbols were the same?"

"Yes, some."

"We have wands, cups, swords, and pentacles -- four suits -- 78 cards -- 22 major trumps -- entirely symbolic," said Meade.

"About the middle part of the life span of Atlan, before going down in destruction, they were brought into use by a secret order that found it was the only way to keep the teachings, the secret teachings of life, alive. There had been a great struggle between the light and dark forces for many hundreds and hundreds of years in Atlantis. During the latter part of that time things were so bad that they could not further teach openly to the people. The secret organizations put silence upon its members and began to use different secret methods of contacting those who were still desirous of carrying on the inner understanding of life."

"The Esoteric Tradition is correct about the origin of the cards, then? Were they used for divination?"

"Yes, they were used for divination from the start. There have been many ways to keep the esoteric ways of life alive."

"What other forms of divination were practiced, according to your memory?"

"Sand."

"We have a method called geomancy, divination by the element of earth performed in a sand box, by making a series of marks at random," said Meade.

"I do not know. Once it was by outlines made upon sand, and certain symbols made, the little piles of sand were left where wind could strike them, and according to the amount of obliteration of one or the other of the symbols, certain things were understood."

"Is it true that in such methods of divination as geomancy the elemental spirits are invoked -- the earth elementals?"

"Yes, it is very much so. Every thing has an unseen being with it, and this unseen being can be called into action if one has that particular object -- water, firestick, air -- Air beings can be called into activity by breath, certain forms of breath, blowing."

"By invocation?" asked Meade.

"Yes."

"Do you not have to have the proper elemental's names?"

"It is well."

"Is it necessary?"

"To be done right, yes."

"Even today, when we make a mistake in certain processes of divination we get results that are not pleasant, bad odors, air disturbances, sounds, raps; is that a matter of evoking the wrong elemental forces?"

"Not entirely so. Some of those disturbances are brought about through the exuding of energy from the body by the activity of the mind in invocation or making of rituals."

"You mean there is something about the ritual or invocation which the mind basically knows to be wrong?"

"No. Those disturbances are not because what is being done is wrong, but because, in invocations truly done, and rituals using a mantram, intoning particular words, you are also stirring up the mind, which is acting upon the Kundalini forces of the body, which will bring about these things. They are not to be paid too much attention to -- one may call it the activity of the chemistry of the body.

"For everything that you want -- please remember this, all of you -- you are stirring up chemical activities in your body, and if these chemical activities are not expressed, if they are not given the opportunity to express, they are liable to create very unpleasant stresses and strains in the physical body, in its structure."

"Frustrations?" asked Meade.

"Yes. And illnesses of the body. You have today what is called 'colds'. Often this condition is brought on through a desire for something, and that desire is not being met with, and the chemical action which is still going on in the body has no expression or outer manifestation. Therefore, you have strains, stresses, what you call inhibitions, which cause aches and pains and various kinds of diseases later."

"Aren't these colds - our everyday colds-- infections?"

"Infections, as you understand it, no. It is suggestive. Everyone has bottled desires, and by suggestion one can easily take on another's condition."

"Suggestion on the unconscious level, I suppose?" asked Meade.

"Yes. It is most difficult to talk of these things, for there are so many underlying conditions and reasons that I would have to go into many of them individually in order to make the situation clear."

"Perhaps it would do us good to know what kind of mental attitude would enable us to cut off the subconscious suggestion - perhaps ignoring them?"

"One can not ignore in that way, no. Ignoring is not enough, for only the 'outer' ignores; the inner takes on without the outer being aware of it."

"We call the inner, 'Unihipili' = the HUNA term. Is there any way by which the outer consciousness could be made to work on this?" asked Meade.

"Yes, by training yourself to keep a mental attitude of detachment, of happiness, of knowing that you can not be impinged upon by any outer stimuli that you do not wish to let through. The mind of an individual untrained is like a sieve -- everything blows through it, and mostly things that are of no worth. Now, one can turn that sieve -- like a doorway -- into an iron doorway -- and he then is master of the situation and lets in only that which he desires to let in and no more.

"But in your present time, with things appearing to be as they are, the world seems to be under greater and greater strain; in other words, falling deeper and deeper into the hypnotic spell of material beliefs and satisfactions, which has brought the world into great wars. We cannot say enough, nor often enough, that you are responsible for your wars; and when we say 'you' we mean the mind of each individual is carrying on a war within himself and until the individual masters himself and conquers the war within himself, he is always going to have wars outside of him."

"Has it ever been different, Yada?"

"No. In human history, man, on coming into the physical-chemical world, came into contact with what is called physical-chemical matter. In the beginning this was a foreign substance to Him (capital H - Him); and immediately it created great irritation upon this 'Him'; and ever since He has been bound by matter; has become like this matter, violent in nature, violent in action. All things struggle in the physical world for existence, because matter is always in a state of change. This creates the desire in the self that is one of great irritation, which causes that one to act violently.

"Man cannot escape violence until he frees himself from the hypnotic belief that he is matter. From the most minute insect or germ right on

up to the great galaxies there is a constant turmoil, struggle, fight, which in its true essence is only a form of change. You - man - have been taught to fear change; tradition you have come to love. This is a mistake. If tradition was a set law, change could not exist. It is better for you to try to understand the law of change, and the necessity for change ... "

"Is there Something behind change which does not change? Something behind movement which does not move?" inquired Meade.

"No. The only thing -- it would not be a proper term or expression to call it 'thing' -- that does not move, or one would assume it does not move, is Mind. But Mind is made of action, itself; without action, no Mind! That is why man cannot escape life, for life is action, and life is mind."

"It would seem necessary to have something still, or something to move around in. Most all philosophies have postulated something behind the dynamism, the activity of the universe -- it seems to be a kind of necessity of human thought."

"Yes, because man keeps agitating himself into thinking he can understand that which is back of motion. Hmmm ... he can not. Because he, man, the individual, is motion, and at the same time is stillness; when you mention stillness you imply motion. Hmmm ... the very implication, should I use that which is implied, cannot exist -- stillness. In order for there to be stillness there must be something for stillness to exist in; so stillness can't move ... hmmm!"

"We have a philosophical system of that sort - Hegelianism; which has as a starting point the movement from non-being into being; the origin is a Becoming, which is taken as the First Thought," said Meade.

"The Becoming, sir, is merely an illusion due to matter, due to three-dimensional matter. There is actually no becoming, for you are already that which you are striving to become. I may be able to make the picture clearer ---" (using magnetic force thru Mark's hand, to pick up one card from a deck of cards lying on the table) ---"Some would say 'magic', some that do not know. Friction makes for an electrical field, which creates a form of vacuum or suction ...

"In my humble opinion, sir; that is what I believe. If there is something to become, that implies time. It takes time to become; to become means another form of moving, or motion."

"Which implies time, implies space, those two?" asked Meade.

"Yes. But while we speak of change and your word 'Becoming', these are, in their true essence, nonexistent; for what is changing into what! It 'appears' only. But could you change your mental outlook upon the thing, you would see that that which you are looking upon is the form of action, is something entirely different than you thought it was before your mind reached that form of change ...

"Tell me, friends, to some of you is this boring? I do not care to put anyone to sleep, because man is already asleep. We are hoping to awaken man. Are these things interesting to you? Whatever any of you are thinking, and desire to bring to my attention, please do."

"Our sleep is passing into a nightmare, Yada, with the changes in the world," remarked Meade.

"Yes. We do not want to disconcert or make anyone unhappy, and yet we do not desire that you should hold on to childish toys until they are blown out of your hand. You must come to the understanding with yourself that there is going to be a very definite and outwardly violent change in your world soon. Unless ... that word is a wonderful word ... it sometimes saves whole civilizations -- unless -- unless this country that you call Russia backs down, sees the wrongness of her approach to man's peace of mind upon earth. This is not too likely, because those that are head of that nation feel power within themselves for domination, for rule == world rule.

"Now, in part, your country, too, is to blame, for when the second World War came to a close there should have been, before it came to a close, an understanding between your country and Russia. But this was played politics with, this was played religion with. The men that your men fought with, along side, shoulder to shoulder in some cases, now became your enemy. The ordinary man in Russia is no more desirous of war than the ordinary man here."

"We never believed that they would change; that the leaders would change," said Harriet.

"They did not change. The leaders did not change. There should have been, in the beginning, a very definite statement made that any country that tried, or made a motion toward aggression, would have been immediately punished in one way or another. But your United Nations spent a great deal of time in wondering where they were going to have their home; where they were going to build the building in which they would perform their actions of intelligence and mercy to the world at large. Hmmm ... In the meantime, too, you had certain factions over in this Country that kept rubbing in the idea that the Russian people are godless, that it is a Godless nation. They wanted to give them their God. They pretended not to know that Russia had suffered greatly under many tyrannical rulers when they were supposed to have been a God-country under the Greek Orthodox Church. Now, the Catholic Church wishes to foist their God upon the people that suffered under the iron heel of the Greek Orthodox Church.

"I know that what I am saying can very readily be misconstrued into the idea that I am teaching, and am in favor of Communism. We of the 'Inner Circle' are not in favor of any 'ism'. We are, and have always taught only one thing that is most necessary for man if he is to have peace on earth and to grow in freedom, true freedom, and that is love -- love for his fellowman, and love for all things. We do not like pretentiousness -- I told you I would speak English good pretty soon --".

"You said a moment ago that we would have wars so long as we were warring in our own minds. I think there are many people who are not warring in their minds, and would not have wars from the standpoint of destruction of other people's minds and bodies and things. I agree with you that a great deal of our trouble is festered by certain elements who want to get across their point of view. There are many people who have a genuine love of others, and who want peace. What can that element do to prevent this cataclysm falling upon us?" asked a guest.

"Those who truly want peace, truly feel the love of God and life in their hearts, have not made any definite move to bring it about. Undoubtedly there are great numbers in Russia who would like to see peace and contentment on earth. But how to do that? Well, they are just like you over here in your Country, they like it in a lackadaisical way -- they haven't gone to the heads of their countries and demanded these conditions; they have not fought for the things they wanted."

"You believe that a peaceful majority could always seize power if they really desired it?" asked Meade.

"No, I do not believe so. But I do know this; that such a motion has not been made, of sufficient intensity; and more, the reason the kind of people that are in power are there is because the peace lovers, again, as well as the others, put them there -- mostly by inaction. How did these men that are in your country - how did they get into power? Why are they holding office in your Country? By vote! What is the system of your voting? What is the character of it? From what we of the 'Inner Circle' have been able to observe, it is atrocious, it is rotten. I do not like to become emotional, so you must not say things to make me emotional. But, to put an idea across one must reach out and touch your emotions."

"It has always seemed to me that a good man in a bad community, or a bad man in a good community, is simply caught up in the Karma of his group and suffers in consequence. Is there anything correct in that opinion?" asked Meade.

"Yes, there is something very much correct in that opinion. Man, after each time he destroyed his civilization through his arrogance and greed, became a savage, like a beast of the fields, for many hundreds and hundreds of years, and each time he would again start banding together. Before doing this he roamed alone a great deal of the time, because he was yet afraid of his fellow man constantly; just the same as one animal is afraid of another animal in the jungle. When that fear began to wear off, once more he started to band together, the better, he believed, to protect himself by numbers. He created a community, and whenever a community is created it means the banding together of separate units called minds. Each one of these minds is working in a different way. So the group - these separate minds - have to get together and come to some agreement as to what constitutes right and wrong, the better for their own safety.

"However, as this community begins to grow, the strife grows to an equal amount of that growth."

"Is there a way that a smaller group could make a nucleus to work to save this civilization? Are there enough minds that one could get together to work it out?" asked a guest.

"You may band together a special group and hold off one form of in-harmony or disharmony, if you like; but where there are many together there are bound to be differences of opinions, and these differences are always liable to cause friction of the kind that will destroy the community sooner or later."

"But we can't go our own way alone in a world bound so closely together ... what I meant was to be able to save man."

"No individual and no group is going to save the creation called man. No! What I am saying may sound hopeless to you, may give you the idea that the whole situation is hopeless. But can you not see that salvation, freedom, all these things, lie solely in the individual? It is his own kind of freedom, his own kind of salvation. Each one of you is a separate unit, in a way, and yet you all are one unit. You have something to say to that, sir?"

"At our last meeting you spoke of the United States carrying the torch, being the only hope of our present world; and you spoke this evening about the United Nations and the large amount of discussion they had as to the building and the immense cost of it, and at the meeting at San Francisco we find now that the dominant person there, Alger Hiss, working as President Roosevelt's chief envoy in Russia, was the chief promotor of this. Now, by process of law and our courts, this man and a number of his like, have been convicted of treason. And yet every move that all the better thinking peoples have been putting forward for the betterment of the world has been blocked by Russia, because of the veto power that we granted to them -- and they have made it of no effect. How can that be overcome?"

"The difficulty that lies between nations is the desire for commercial expansion. This sort of thing has existed in all civilizations down through the ages, and it inevitably brings war. Russia was not satisfied to bring a happier condition for the peasantry or people of her land. She wanted more than that. She also wanted to force it upon other countries, not realizing, when she came to your Country and other countries that were more highly educated, that it was not suited for those peoples. To understand Russia you must understand the conditions under which she lived, existed, during the times of the Czar rule. No one but the wealthiest even got the remotest chance to become educated in letters, to say nothing of being educated in the things of the inner life. And when a nation of people do not become educated in the inner life along with letters, they are raising a group of savages of the most brutal type. That is what happened in Russia; and when these people got the opportunity in the war, the first war, to throw off the yoke of their masters and priests, they rose up and killed, promiscuously, the innocent as well as the guilty. In the course of time, when their lust for blood-letting had come to some end, they were taught that which those that got into power desired them

to know, and only that. And now the leaders want to 'save the world'. Let me say that the world can not be saved either by one individual or another nation. For any nation to attempt to go in and 'protect' another nation, it is very liable to breed hatred in that nation for its protectors. No nation, as well as no individual, likes to be told what he should do. Do you think I am wrong? I want you to say so."

"Take our present situation in Korea. Through the influence of the United Nations we guaranteed the independence of South Korea. Do you not think now that it is our duty to help her?" asked a guest.

"I do, sir; I most decidedly do. When one takes the responsibility to do a certain thing for another individual or another country on their shoulders, it is their place to see that they carry out this responsibility to the letter, regardless of life or limb. And you in this country, we can only say to you, do whatever part is given to you to do, and to the best of your ability, for you are fighting and do fight with the greatest force imaginable on your side - the force, not of right, nor might, no, but the force of love, of understanding. Whatever you do, do not do it in hatred; do it because you know it is a job you must do, though it may appear unpleasant. Man can not use the Communistic methods to bring wisdom and light and freedom to the world; at least not the kind of Communism that exists in Russia.

"I think I will go. I beg of all of you, do not be afraid. The war, whatever it may be, is not changing your natural destiny; but your action toward that which you have to do, will, and does. Does not your Christian Bible say to love even your enemy? Is this not true? Ask your leaders how this fits in with war. There is only one way -- hold, within your heart, love, and detachment from all that you do. Good evening."

CONTROL: LILLIAN POND:

"Where is the man with the tick-tock thing?"

(A pendulum, used in the manner of ouija). "You mean Mr. Reynolds?" asked Meade.

"Yes. I am the 'tick-tock' spirit. I work the needle -- how we do get around! We have a lot of fun with it. I just go every place imaginable with that man!"

"We went to the fair with it," remarked O.R.

"Remember those gems that sparkled so much -- they were beautiful."

"Some of them were bad."

"They were beautiful. I never thought I could get through to talk to you like this. Am I talking too loud?"

"No," answered Meade.

"Who are you?"

"That's Dr. Layne," replied O.R.

"A friend of this man I am talking through?"

"Yes."

"I had a very lot of trouble, I did. I was in a very bad accident, and had my head hurt, and I have given all my trouble to that man -- he is a kind man -- you are."

"Does the light help you?" inquired Meade.

"Oh, yes, the light helps me."

"Do you come to our meetings?" asked Meade.

"I have been to many meetings, and I have sat and listened, and some people I get a big laugh out of."

"You gave us some very fine information about the Moon spirits," said Meade.

"Those Moon spirits ... are very pretty, and very nice. I can go with them whenever I want to. Do you have Moon spirits?"

"We have."

"I am very warm."

"When you come into contact with the physical elements you feel the heat more than you would on your own side," said Meade.

"You should be outside of the body and listen to the heart beat ... just like a big machine ... bum ... bum ... bum!"

"May I say hello to you?" asked a guest.

"I want to speak to you."

"I tried to talk to you with pendulum but you said I could not work it."

"You can work it if you are patient. I did not have any patience with that man, so I am not letting anyone else talk to him until I am all run down. Others can talk to him any time, but I can't. I have to say my lot now."

"Tell us about the stones - which are the bad ones? The tiger eye?" inquired O.R.

"Tiger's eye ... is that what it is called? That looked at me -- even when I didn't look at it - it looked at me. My teachers say that it won't hurt me, I just think that it will. It makes me feel funny. Are you scared to die, you people?"

"We don't think so, most of us," answered Meade.

"I went 'bump' -- like that."

"No warning? Tell us about your experience. Did you know instantly what had happened?"

"I was very confused for a long time. I was lost. Everything seemed so dark and lonesome to me. I did not know what to do. I was very scared."

"How long did that last?" inquired Meade.

"Long - long - long time."

"Did someone come for you then?"

"I came to that man -- Mr. Reynolds."

"How did you find me, Lillian?" asked O.R.

"I saw a light, I followed that light, and there you were."

"Have you come in contact with others?" inquired Irene.

"I have come in contact with a lot of people, and I know this man that I am speaking through; the people, the 'Inner Circle', said that I could try to speak tonight if I was good and did not say anything wrong, so I can speak."

"You are doing wonderfully well," said Irene.

"I am young; I can do well."

"You haven't been over long?"

"March of last year, I think, she went over," answered O.R.

"I think that I am 19 or 20 years old - I think."

"You have done remarkably well since you have been over there. How do you pass your time?" asked Meade.

"Watching him!"

"She is with me all the time ... reads the papers ... reads the funny papers with me," answered O.R.

"We get a lot of laughs together, don't we?"

"They told me to tell you not to encourage me too much; they say I must soon go away and leave."

"You can come back some other time," said O.R.

"I don't want to go away."

"You don't really go," said Harriet.

"They say I will learn a whole lot and then later I can come back."

"They can teach you a lot!" said Harriet.

"They say, I must say it; that if I keep staying around you, that I am hurting my own self and I cannot become awake to the real good and nice things of life, and that I won't get pretty smart if I do that."

"You can tell us many things, things that will be a help," said O.R.

"I can yet stay awhile, but not too long now; and they want you to study some of the thoughts on what constitutes an earth-bound spirit and one that is free. And if you know what that is, then when one comes to you you will be able to help them even more by advising them to find a teacher on the astral plane -- they say!"

"I had some tea at this man's house -- you are his wife?"

"Yes, I am," answered Irene.

"When I go home I will eat some watermelon for you," said O.R.

"I love watermelons; don't spit those seeds at me, will you? They told me to tell you that God is with you all, and not to be unhappy."
(control withdraws.)

CONTROL: PROFESSOR ALFRED LUNTZ:

"I say, hello, and hello! It seems I have tears in my eyes. It seems they are all over my face. Would you do something about it?"

(Irene wipes Mark's face and eyes).

"They were Lillian's tears. She was sad about going," said Harriet.

"It is always the case, which makes us all very unhappy. It seems rather peculiar of the human being that he objects to and fears change. Growing, and growth is painful. But it really is not, if we will but come to the understanding that it is natural. If we do come to the understanding that all forms of activity are natural, we shan't feel disturbed when

change takes place. For, truthfully, change is taking place constantly, every split second of time. From the moment matter takes form it is in that moment that the form begins to deteriorate.

"Now, I sat here this evening and listened to quite a lengthy discourse by my colleague, Yada Di Shi'Ite, and I am not going to keep you as long as he did. Talk of war does not keep it from taking place. However, there are things that you would like to know, and you feel that in knowing them it lends you a certain amount of necessary comfort. To know what one has when one believes they have a disease seems to relieve the disease to some extent. Have you ever noticed that? That is one of the principal reasons for going to a doctor, to relieve your mind, to be sure you have a certain disease so you can live with it better. Again comes that X-quantity or quality called uncertainty, that breaks down the morale of any individual. When one is sure, is positive of what form of action to take, one is immediately set free from the bondage of fear of the unknown. If ever you feel unsure and nervous, don't sit and bite your nails, but get into some form of action, no matter how foolish it may seem; do something."

"That is why many people take up smoking; something they can do that doesn't require any brain power," remarked Harriet.

"It is a form of companionship, also. It gives one the feeling that they are doing something. Indeed they are; they are making a motion, although that motion is to some extent detrimental to them. But if they did not do that they would do something else, and who is to say for certain what is more detrimental than another thing?

"I have given a long bit of writing through the Boy concerning the difficulties of the world today, and its warlike attitude. No matter what we of the 'Inner Circle' have to say concerning it, it will not change things. We can, however, from our particular vantage point, know something of what is going to happen ahead of time - your time."

"I am quite concerned about my family in Alaska, since that has been mentioned as a possible place of early attack. Would it be possible to give me anything more on that?" inquired Harriet.

"My dear and loyal worker -- that term sounds Communistic -- I do not wish to be philosophical in the face of your deep concern over those you love, but do you suppose that you can change their destiny, whatever that may be?"

"I suppose not, but I thought I might have been destined to warn them."

"You are quite on your toes. You may, of course, try to work out your destiny in that direction, being a bit careful how you express yourself. Don't throw it at them all at one time; in other words, don't say 'Run -- you are about to be bombed!' because there are so many things that may arise out of the complexity of the human mind or minds that are striving for war, that may cause them to cease striving in that direction, at least for a longer time than the world at the moment hopes for."

"I would, however, advise them to watch the situation in Korea and Formosa, for if the United Nations are really to accomplish anything in either place it will have to mean driving the Communists out, completely, from these places; and well they should, for they have not proven themselves to be cooperative in any respect that I can see. If they drive them out of Korea and Formosa, they are going to have to drive them out of all China. In other words, Communism is going to have to be destroyed in that country.

"Now, it is not going to do any good to destroy Communism in China, Formosa and Korea, or in any other country, because it shall return, until Communism is destroyed in Russia; for it is the heart and core of a very malignant growth that is trying to spread - and doing a very fine job of it - across the entire world. Communism and the Democracies can't, simply can't live in the same world together, and live in harmony. Communism is a form of government that is of necessity aggressive ... don't you believe this to be true, Dr. Layne?"

"Yes, I do."

"That is, the Russian form of it. The ideal of sharing, and of brotherhood, which is supposedly Communism, is different," said Harriet.

"Yes, my dear, that is exactly true. So Communism in its true sense is no less a high idealistic democracy than is the form of your American democracy. It means the brotherhood or union of man. Truthfully, no 'ism' is bad; it is those that are using it and teaching it and preaching it, and trying to propagate it ... they are the ones that make it evil or good. Do you not agree to that? Man is forever taking some form of action, and saying that that action is evil, or good, without stopping to realize that he himself is putting the good and evil into it. Now, when Hitler came into power he did a great lot of good for Germany. He unified the nation; he gave the common people a chance; he fought for and saw to it that the youth had health and strength. All these things are good, even though we may see many evils in a condition -- but he permitted himself to take the left-handed path. Results - black magic; results - destruction. He who plays with the forces of darkness will be allowed to play with them or it so long as it pleases these forces of darkness. But inevitably they will turn upon him, and destroy him, for that is their main purpose, to destroy all that they can through the hands of the black magician, and then they will turn and destroy the magician. Out of life comes death; out of death comes life."

"What about Stalin? Is he conscious of his role, actually, or is he just in a gang of black forces?" inquired a guest.

"Stalin is not a very well educated man. He lived a very hellish life, a life of starvation, deprivation, before he came into power."

"Was he not trained to become a priest?" asked Harriet.

"He took the training, yes. But he rebelled against it, and well that he did. Now he is really fulfilling his destiny. You don't suppose

these men - or any man - does what he does for no reason at all? It was destined that he do it. He had, like all men, a mission to work out. He is but an actor upon the great stage of life, as are all of you."

"That being the case, does he deserve censure?" asked a guest.

"No, sir, he does not; although from a material standpoint and the standpoint of your world today, when you consider that your world is run most definitely on the financial scheme, plan, idea -- money is the God of the world -- man has made this condition and now he rebels against the reaction to it."

"How would you express yourself regarding our present leaders? The intention of President Truman's Point-4 program, which he insists is for the benefit and enlightenment of backward nations and for their good; are our leaders taking it for the expansion of money interests, or for the avowed purpose of helping other people?"

"Now, there is no situation in which either a nation or an individual acts in a certain way, that it does not become in some portion a thing that will return to himself in greater quantity."

"Do you mean by that, that if it is good he will get more good, and if it is evil he will put upon himself more evil?"

"Precisely so, sir."

"Why was it such a great thing for the Americas to do, to feed Europe? What is called working the Marshall Plan? It was for two purposes, sir. When you feed a hungry man in the street, or a dog, they become your friend. They become, through that friendship, indebted to you, although they may not feel or have the thought of being so. If you alleviate one's illness, that one comes to like you very much. Is that not true?"

"Is not that a proper feeling?" inquired the guest.

"It is. And yet it has a certain amount of intellectual cunningness in it, inasmuch as you can win over either an individual or a nation by so doing, therefore a nation can expand its trade by getting another nation upon its side, which proves the old statement that you can't do good without good returning to you."

"No matter what someone else may think about your cause for doing it, if it breeds proper reaction that is all that is necessary. In that respect, then, sir, your country is doing right. Of necessity there is a great amount of political chicanery going on, and shall always go on, in any large enterprise. I can, when I stop to think of the endless problems that beset the world, not only today, sir, but ever since 'ever since' ... I can understand why Jesus wept; indeed, I can. For He saw all too clearly that even He, with all His inner wisdom, with all His great power and understanding, could not bring Paradise upon earth. Man must work out his own salvation, believe me."

"Always we come back to the individual," remarked a guest.

"Yes, my dear, we do."

"Did Shakespeare have the fundamental truth when he said, 'To thine own self be true ...'?"

"HMMMMM, one can not think of a better and truer statement, for then to all others you will be likewise."

"And must one then be true to onesself even though in the processes of so doing you may feel you hurt the feelings of someone else? Can one compromise?"

"Sir, it depends greatly upon several things, whether you can compromise. First, are you willing to stand the mental suffering that you will bring upon yourself by so compromising? And next, the ill that you are doing to another, by compromising you are preventing him from learning, from growing, from coming into any understanding of his own; thus, those that say 'you are hurting me' are hurting themselves. They are desirous of being hurt. If they understood truly the laws of life you could not hurt them, no matter what you did."

"That is the way I feel about life," remarked the guest.

"It is, indeed, sir, the right way. Set your course and come hell, heaven, or high water, stick to that course until you see some other light, some other understanding, a broader field of vision comes to you, but stick to it, sir.

"Doctor Layne, we of the 'Inner Circle' offer our gratitude to you, sir, not only for the many years now that you have been consistently working to spread your little light, the amount of it that you have, and truth, to those that are willing to look and see it; but for your sincerity of purpose, the staying with that which you set out to do, without deviating from your course."

"Thank you very much. It has been a privilege and a source of great instruction to me to be able to do something of this sort."

"We are grateful to all of you for showing an awakeful interest to the inner teachings of life. Whatever comes, you will be, in that time, grateful and thankful for what you have learned - not from us, but from your own pursuit of life and the Inner Wisdom. It will stand you in good stead when critical times come. Now I want to say this before I leave tonight. There is always a possibility that you are worrying about open warfare for nothing. Do not cross your bridges before you come to them. Wait! Be patient! Be of good faith, and trust wholeheartedly in the great powers of God. Good evening."

"On another occasion, perhaps, you will do what you offered to do regarding Mrs. Price, my daughter, and give her a physical looking-over and

answer the question about the short-wave therapy - perhaps on another occasion, when it is convenient," said Meade.

"Yes, sir; and at a somewhat more private gathering."

"I shall be very grateful to you if you will take that trouble," said Meade.

"It will be a pleasure, for it is but one more opportunity to be of service, and that is a wonderful thing."

(Followed about ten minutes of attempted conversation by a new control, speaking in French, with whom Claude Micheau tried to talk. The French spoken by the control was good, but he seemed to have a hard time learning the mechanics of controlling the Boy's voice, and gave up the attempt before identity was established or anything learned of him or his purpose in speaking.)

Meeting adjourned.

E x c e r p t s f r o m
M A R K P R O B E R T S E A N C E
J u l y 8 , 1 9 5 0

PRESENT: Dr. & Mrs. Gilbert N. Holloway, Fred A. Rollosson, Jr., Mr. & Mrs. Paul B. _____, Harriet P. Foster and Irene Probert. Mark Probert, Medium.

CONTROL: PROFESSOR ALFRED LUNTZ (In answer to question of Dr. Holloway as to what those present can do to operate constructively and helpfully in these crucial days):

"Sir, you have given me a tall job! However, I shall do the best that I can with it, and then see what you have to say. To begin with, we of the 'Inner Circle' see quite clearly that a great crisis is at hand, that the world stands at a great opportunity -- if it can be called an opportunity -- to destroy itself. Your civilization has reached more or less its peak. I do not wish to be what you Americans call 'a wet blanket', but we of the 'Inner Circle' feel that all those who come to listen to us talk have already reached the state of knowing certain things that has driven out of them the greatest amount of fear.

"Coming events, sir, are not at all good. Russia, the United States, England and all of the world are going to be at one another's throats."

"Can you give a time limit-within two or three years, perhaps?", asked Dr. Holloway.

"Now sir, as we have said before, the type of minds that are back of what is about to take place is of such an erratic nature that it is difficult for us to say exactly one or two years -- but, sir, at the longest - two years, at the very longest. We are much inclined to believe that in less than a year this will become widespread and bloody -- less than a year.

"Let us look at conditions: to begin with, sir, religion plays an extremely large part in any and every war. Now, we of the 'Inner Circle' are quite indifferent to the creeds of man on the physical plane, his beliefs along religious lines. We feel that everyone is entitled to believe as he wishes. Much of it may be wrong in your eyesight, but if those individuals are finding a state of equilibrium and contentment in their particular beliefs, how can we condemn them? However, we can say that this war is going to be aided greatly, most greatly, by the hierarchy of the Roman Catholic Church."

"In order to protect their own interests?" inquired Dr. Holloway.

"Yes, sir -- exactly; because they believe this is the end, or will soon be, if they do not act immediately to protect their interests.

"Now, Communism, as you know, in its true meaning is the doctrine of brotherhood, as in Democracy -- but as it is now being used it is a brutal thing, an entirely selfish and materialistic thing. And this so crushes man's growth that he cannot progress on the next plane of consciousness."

"A dead Communist is really dead?" asked Dr. Holloway.

"Yes, sir, he is -- for he is not prepared for life on any other than the materialistic plane, and he is truly confused and lost. But of course, as you know, this does not mean that he is permanently lost; even the most ignorant Communist is not truly lost, for there are many on my side of life who see to it that he comes to a better understanding of life -- eventually he is awakened to a better understanding.

"Let us look backward down through the history of man's life on earth, and what do we find? Priest, King and slave! As long as there are those existing who are so unthinking as to desire someone else to do their thinking for them, there shall always be slaves. This is only right.

"Now, it is quite easy for us on this side of life, this plane of consciousness to say, 'Be not afraid!' and expect you to be so. But, friends, you are living in a most critical time. It is seldome that we speak so plainly to a group; it is only when we know the state of consciousness of those to whom we speak. Those in the state of awareness that you have achieved are not going to let yourselves be driven by fear. You are going to be the helpers, the teachers, the guiders when these things come."

"What should we teach?"

"That which the Master Jesus taught and which has been taught by the great Teachers all down the ages: LOVE YOUR FELLOWMAN! And not only your fellowman, but all things. For all that you contact has been created by you, is a part of you. Hate not any man, not even those who have to be your enemy. We implore you -- if you must kill, do not kill in hatred!"

"What about our young men who must be made to hate so they will kill?" asked Harriet.

"These young men, my dear, are not killing in hate, strange as that may sound; they are killing in fear. Watch an animal stalking its prey in the forest: every move is one of caution; he is not killing in hatred, but in fear -- for that is his way of self-protection. Man in general, in wars, kills promiscuously, without thought."

"Do you see a great decimation of the race?" inquired Dr. Holloway.

"Yes, sir, we do."

"And the use of the atomic bomb?"

"Yes, in the last stages. When one side finds itself in great peril of losing, they will use it. This, sir, has to be. It is needed to clear the Earth of the unknowing, of the blind, the stupid and greedy."

"Can you tell us what percentage will survive?" asked Dr. Holloway.

"Sir, I do not like to make statements about that. I am not side-stepping the question, but I would rather not."

"Would you care to tell us if America will win?"

"If she does not, sir, the world will suffer from five to ten thousand years of darkness, of crime and degradation such as one cannot imagine. There will be no law or order anywhere."

"Hardly a Communistic paradise!" remarked Dr. Holloway.

"Most assuredly not. All down through the ages, man has tried to create a material paradise. I am sure you know, sir, why those utopias cannot come about -- because each individual thinks in a different way from the others, and each individual is therefore a stick of dynamite which will blow to hell every incipient paradise."

"What about the destruction of the West Coast by earthquakes?" inquired Mr. Rollosson.

"That is another thing to be considered. We have said often that the Etheric Guardians of the Earth are going to do all they can to prevent the use of atomic power; because that weapon breaks into their world. I do not believe they are going to permit the use of it. What is liable to take place is that these Guardians of the Earth may see that it is hopeless to try to stop them in any other way than by tremendous earthquakes and storms. Most of this quaking can be made to take place in the air without necessarily shaking the earth. Have you ever been in an atmospheric quake?"

"Do you mean a hurricane?" asked Irene.

"No, no! -- an actual quake in the air. There is a force that can be brought to bear on the ether. Now, the ether, from our standpoint, is a hundred thousand times denser than any matter you know. Can you imagine what would be the consequences of a quake in that etheric matter? Your atom bomb would look foolish in comparison. You have something of it in the weapon of sound. Sound at certain high rates of vibration can cause insanity, can cause paralysis. The use of sound, therefore, can be far more devastating than any atomic bomb, and cover a greater area."

"Has this been developed by our enemy?" asked Dr. Holloway.

"No, but by your present American forces. (I hope I am not saying anything that will jeopardise the future of this boy). And bacteriological warfare -- which could bring entire cities such as New York, London, Paris, Chicago right down to death's door. In other words, the entire

population can be wiped out without destroying the property at all. That is also the purpose of sound as a weapon, because that will cause only temporary paralysis or insanity of the inhabitants without damaging the property -- and there will be no place to hide from it."

"Will our enemy develop this?" asked Dr. Holloway.

"Not to the same degree as the United States. I want to speak now of the 'flying discs'. In a short time, a few months, a large number of these things will be seen. They are going to keep their eye upon the progress of this present war. I must admit I am most happy to be out of the physical body."

"Perhaps we will all be joining you before long, Professor Luntz!" said Harriet.

"Well, I would not like to see that, although I should be very happy to meet you on my side of life; but I must say that I hope you will stay on the physical plane as long as you possibly can, for the longer you stay, the better your state when you come over here. You must all try to teach what you can to those you contact -- that there is much more than physical life; that there is nothing to be feared in physical death; that each one will meet his loved ones out of the physical body. These are necessary things to teach. It will take the sting out of death. Try to teach that clearly; be precise in your words. Consciousness is consciousness, no matter what body you may be in.

"Man's original home was the High Etheric -- though I use the word 'High' not necessarily meaning something above something else, but meaning that it is a full and complete state of awareness. All mankind is struggling to get back to that state. Death is not the way."

"You mean we must instead learn to master the physical body?" asked Harriet.

"Yes -- you must first master the physical, because it is made up of mind substance; it is energy -- and you, the individual, are wilfully -- not meaningfully, but wilfully -- throwing aside that energy when the body is made to go through death and be put into the ground. He must learn to be able to disintegrate and reduce and take with him the substance of which that body is made. Is it not said that the body of Christ was never found? 'The angels came and rolled away the rocks', -- yes, the angels of the mind will come and roll away the rock of ignorance.

"Why do the discs or any air phenomena of that nature seem so fantastic and incredible? All matter came out of that condition, the state of mind. Matter can be made to take form in what you call a spontaneous way -- spontaneous in so far as time is concerned. Even though it is but a fraction of a second, it is still time. If one is to have a million dollars or a million pounds, he must start with a penny or a tuppence. So if it is an action that takes only a mere tick in time, a mere tick is eterninty, is endless."

"Are the discs going to help us?" inquired Dr. Holloway.

"Yes, they are, for the democracies hold the last light on earth; and I assure you all that should this go out, it will be a sad and long day for the Earth. It has happened before -- in Yu, in Atlantis, in Mu, in all the great civilizations. As soon as man builds a great civilization he holds his fellowman in slavery. A few have great power; the rest are held as slaves. Now, this is largely because the birth rate in a country becomes too great. Where a city or a civilization produces more than is necessary, it shall suffer greatly. Doesn't the Bible say 'In the time of plenty there shall be famine?'"

"But haven't those souls crowded in because of their need for reincarnation?" asked Harriet.

"That is a good question. But why should the door of physical-chemical matter be left open for those on the lower astral plane who have not yet learned anything of life to swarm in? And they are the ones who will pour in, because their desire for physical life is greatest."

"Can you advise us as to whether the relatives of our friends who are in Western Germany should return home?" asked Dr. Holloway.

"They should indeed be advised to do so; they should not stay as long as two months."

"I wonder if you would also advise us about the lecture trip to Seattle we are contemplating -- should we go as planned?"

"Yes, sir -- because you are doing a good work there, and therefore your time is not limited. You are doing the kind of work that should be carried on. Now, my dear, (addressing Harriet), I know what you are thinking...."

"About my family in Alaska," said Harriet.

"Yes, it is an extremely dangerous spot -- but then, what is not? But, as to Europe, it is a dying civilization. It is on its last legs. India, China -- India, however, has a far better opportunity of coming back to the great state it once was than China. China is holelessly lost."

"Isn't it partly our fault?" asked Paul.

"Yes, indeed, sir -- utter indifference to the suffering of man! Playing politics with men's souls!"

"America or Chinese politics?" asked Dr. Holloway.

"Both, sir. I was once told something by General Stilwell -- I have had the pleasure of meeting him since he came over here. Chaing Kai-Shek is definitely one of the worst rulers China has ever had."

"What about Madame Chaing?" inquired Paul.

"She is a great lover of physical luxury and comfort. While she sleeps between silken sheets, millions of innocent people -- I was going to say 'children', but I will not -- innocent people die in the streets, not of malnutrition, but of starvation. The suffering in that country is unbelievable, sir -- and the missionaries play Rugby with that misery."

"Saving them for Jesus?" asked Dr. Holloway.

"Yes -- 'saving them for Jesus'! Is it any wonder that the man Jesus wept? My friends, these words of the Master Jesus sum up the whole of his teachings: 'Love ye one another'. Remember those words: Love ye one another! Now I must go. Good evening."

Control withdraws.

MARK PROBERT SEANCE

July 13, 1950

8:20 P.M. CONTROL: YADA DI SHI'ITE

"Si-na, Si-na-ha! Good evening, Ladies and Gentlemen." (A copy of Koresh's book on Cellular Theory has been under discussion by the group).

"I understand our friend Lao Tse speaks of the Cellular Theory in favorable terms... This has awakened our interest. I mention it tonight so that you may refer to it, if you wish, to tell us how much of it is valid," said Meade Layne.

"Good evening, friends. It is not because I have entered into a physical body, I feel the discomforts of a physical body, such as heat and cold. Noise sometimes is very disconcerting when we do not know where the sound comes from; if it comes all of a sudden then we are affected by it.

"You have some problems of rather deep nature tonight, 'The Cellular Theory of the Universe'" said the Yada.

"Yes, I understand Lao Tse spoke of it in a somewhat approving way. I don't know what his meaning was, whether he spoke of this concept directly," commented Meade.

"I want to say to begin with that some of the ideas placed in here are not right, such as that of bodies in space being points of energy .. no! They too, are, in a manner of speaking, enclosing in shells, each in a shell of its own."

"His postulate makes it seem that the whole of the universe is enclosed in the same shell."

"That is true, but it is like the ball within the ball. Each one of these balls is a shell, and they are really stresses -- lines of force..."

"What about this concept that we live on the interior of the world? Of course, in the case of concentric spheres, that does not seem to be quite the concept. The earth would not rotate at all according to this concept. Does the earth rotate, Yada?"

"Yes, the earth does. It is not as written here. Each and every body is moving around inside this shell, but each and every body is a shell. Now, let's put it like ... shall we say ... a cell of the physical body. Inside that cell are many other little cells. Yes, little! The cell is unseeable with the physical eyes ... you must take a magnifying glass ... something to make it larger. But the cell has a fluid in it, and in that fluid are many minute particles of microscopic smallness that are floating around in there. It is true, too, that each one of those microscopic bodies is also a shell, and has other fluids inside its body and smaller particles in there."

"Do we live both on the outside and inside of the sphere at the same time ... both on a convex and concave surface?" questioned Meade.

"In a manner of speaking, yes. Physically you live on the inner; mentally you live on the outer."

"The surface of our dense group ... is it really convex? It doesn't show its convexity by experiment."

"To the physical awareness, no. It shows its convexity at no time because the consciousness in becoming aware of itself as matter loses its awareness sense of itself as mind, and therefore cannot conceive of the duality of the cosmos."

"According to that, the cosmos as a whole is a shell. Is there anything to be said of what exists beyond our outside ... is it space only, or is there any difference between what we call space and space as the boundary of the cosmic sphere?" asked Meade.

"The space would be very much like the liquid within the cell of the body, seeming to be something in itself, seeming to be a liquid instead of itself being made up of infinitesimal particles. For instance, this that you walk around in you believe to be atmosphere in space, as you call it ... ether, you call it. It is consciousness, Sir, but again made up of endless little particles like those in the liquid in the cell."

"I want to ask the rest of you, is it all right to continue with this talk," asked Meade of the other guests, "I would like to see if we can get a clue to this from another point of view."

"I would suggest that you express to the group what the situation is," said the Yada.

"I am trying to get an understanding of this cellular cosmogony. Lao-Tse spoke of it in favorable terms at the last meeting, and we are trying to get it cleared up and find out what there is in it that deserves serious attention. You are familiar with the term 'Ring-Pass-Not'? The cosmology of the Esoteric Tradition, expressing it in metaphor, we start with a concept of space which possesses a desire to move. The other factor is inertia. The desire to move overcomes inertia, but inertia pulls in such a way that it becomes round. This stream becomes what we call the Ring Cosmos. Its activity creates another ring operating at right angles, which we call the Ring Chaos. The interaction of these two Rings generates what is called a Ring-Pass-Not, which is called the total of manifestation. That would seem to give a kind of globular universe which would seem to be impossible to conceive of as having an inside and an outside. How closely does this fit? Am I talking sense at all?"

"Yes, you are. When we talk anything that makes sense to another it always is 'something', because words are very poor paint for portraying our ideas to one another. It is said that which moves must have some medium to move in ... are we to suppose that?" questioned the Yada.

"In our physical world, yes. When it comes to a movement of space, is that more than a metaphor? Is space an entity?" inquired Meade.

"Yes, in a way space is an entity because it lives consciously; it is a conscious entity, but it has no consciousness of itself. Do you understand?"

"Yes, I understand that type of consciousness," answered Meade.

"Man can attain that state also; when he does he is then living in pure reality, the closest that word will convey the meaning of reality. When man thinks, he immediately builds a platform of assumptions on which to jump from to his next thought or idea. So, for that reason, he cannot get outside of this sphere, this sphere of action and manifestation or being, into Being or causing to take form. I feel that man goes sometimes a long way out of his way to make difficult the explanations of the Universe, for no matter what he says, providing that the condition is true, then, the existing condition will change another time. So man is in a shell, and he is not in a shell; the Universe is in a shell and it is not in a shell. Like a little while ago, maybe a week or two weeks in your time, we spoke of the bag; you say you have a bag, there is an inside and an outside of the bag, but you can pull the bag inside out then what happens to the inside? The inside has become outside, the outside inside. This may seem like a blind alley. I hope not, because these are deep problems and not to be dealt with lightly."

"It helps us to think of the Universe in some fashion," said Meade.

"Yes, and it also makes one happy to think they have accomplished something that they really have not accomplished, even though the truth may be that they have not accomplished it."

"Man continually tries to make a fly and catch a fly at the same time he is making it. This leads to nothing. Sometime ago a very good and close friend of the 'Inner Circle', who herself has had much teaching from a very intellectual and highly-educated-in-occult-matters being ...and one of the things taught to her was the Universe being like a bubble; you will throw the bubble in the air and watch the varied lines of stress in that bubble. Now the universe is much like that. We will suppose the bubble is here. If the bubble is moving around, as man supposes the earth to - and the universe, too, then it follows that he also must assume that there is something for it to be moving around in. In that case, then is not that which it is moving around in, is it not also moving?"

"It is self-contained activity. We don't reckon anything outside the periphery of the bubble ... the motion is in itself," answered Meade.

"True, all motion is within itself and in one respect nothing moves; in another respect all is in constant motion. This is because why? Because, as I said awhile ago, it is nothing but what is going on here. You can take instruments that you have today in your scientific world, and cause those instruments to prove motion and nonmotion. You can take mathematical numbers and work them into a very maddening accumulation of mathematical situations and formulae, but it will prove only what the mind is looking for it to prove, and that is all. You can take an instrument and look out into space and for this present era you will see in space what your mind is seeking to see and nothing more. You say 'we have a larger instrument now. We have a reflector that is 10,000 times stronger than the reflector we had before. Therefore it makes us know that we shall see much further into space'. So the mirror shows just that. Ten years from now you make another and you will know then what it shows - something different."

"A question of astronomical differences," remarked Meade.

"The astronomical differences are right for now; the sky, the heavens, the space, all are at that measurable distance; you have instruments that are capable of measuring it by the speed of light. You can tell, by making a mathematical formula and equations...you see the sun is so many miles away from the earth, and the moon, etc. There was a time that all science, in the field of astronomy also, felt the world to be flat, and the people felt very happy about it, except when they came to do some traveling across the water and then they were afraid they would fall off the edge."

"We are taught the sun was 53 million miles instead of 93 million. Should that cause any change in the cosmic structure?" asked Meade.

"It would not because the sun is not that 50 million, nor 93 million, nor 192 million, nor ten miles."

"Doesn't it have any distance?"

"No, sir."

"The distance, then, is in our minds. Then it will have, so to speak, whatever distance we assign to it?" inquired Meade.

"Yes. Because it makes it mentally right for the proper kind of environment for physical-chemical life on this particular planet."

"A complete annihilation as far as material science is concerned!"

"I am cutting the throat of your physical science?" joked the Yada.

"I am going to try to ask you and make a clearer analogy. As always we take you back to the world of dream. Now, when you take on the awareness state in a dream you have to have something to be aware of, so you make that something with your thinking capacity, your creative desire; and, as we have said before, man is a creator. He creates all there is. So, in this dream, let us assume an individual creates a forest. How is it that in that instant he creates it, it may be a great distance from him, or he may find himself right in it? It is only due to the necessity of the individual in which he is seeking to learn, to know, to understand, to experience."

"How does it happen that in this dream we call our waking life we dream approximately the same dream? How does it happen we are all dreaming approximately the same thing - approximately?" asked Meade.

"I could leave this Boy's body and stand in the middle of the room and I would not be aware of not only the room, but of anything in it. Why? Because my awareness sense would be removed from physical-chemical matter. Now, your awareness sense is under the spell of physical matter."

"That is in existence outside of physical consciousness, is it?"

"If you were having a dream, and you were sitting in this room, and you would create a need for a group of people in that room, now these that you have created would be able to see all that you have created in that room. They become aware of your vision because they are your creations."

"But they aren't actually there, are they?"

"If I say 'no' you are going to say you are not; then I am not ... and if I live how could I live because I am not here already!"

"There are twenty people in this room. We all say we see the same table. There are 20 tables, having a certain correspondence, 20 centers of consciousness functioning. How does this thing start?" asked Meade.

"You have come to the conclusion today, at least some of you that are desirous of thinking along these lines, that there is a - such a power in man as telepathy. If you were sitting in this room and you hold

an object in your hand, and you concentrate your mind upon it, and you also put within your mind the picture of a friend, and you desire to send that object in mind to him, he will see it if he is clairvoyant. Now, you can also send a picture to him without looking at anything, and still he will see it. He can see it just as though ... if he is really attuned in his mind along the clairvoyant ability, he will see the thing as a three-dimensional solidified object. Is it there?"

"If space has a form of mentation, it is there," replied Meade.

"There lies the trouble. It is necessary ... I can fully understand and appreciate the materialistic, scientific view of the cosmos and man ... I should not say the cosmos and man, I should just say 'man' and that would take care of the cosmos. If that object that is so seemingly projected in telepathy is not there, then this upon which the Boy's arms rest as I speak through him (the table) is not here either. This is just as much mind as that which was projected, because in actuality it is not projected. It is like two people writing the same story at the same time in different parts of the world, and each one accusing the other one of ... plagairism ..."

"Are you assuming plurality of consciousness?" asked Meade.

"Not actually. There is no projection because this you call space is mind. It is most difficult to put into clear comprehensive words... This is not, in which we sit, something apart from ten thousand miles from here. This is an illusion of the awareness sense, due to necessity for creating an environment, a condition."

"If I am driving a car, and see a stop sign, and stop lights, red lights, red lights mean to stop, green lights mean to proceed ... if I see a red light, is that an illusion?" inquired a guest.

"All things, lady, all things. You cannot pick out one thing and say, 'this is an illusion and this is not', for truthfully speaking, it is not to be thought of as something that does not exist; we must not take that attitude. An individual is under the influence of a drug, and a panorama of color, of scenery comes before them. Now that individual's conscious sense of awareness if held, is wrapped up there. It is his reality, and you cannot convince him differently. You may say he is under a drug ... you too, are under a drug and belief, born of necessity that has welled up out of your consciousness."

"If I do not stop for the red light ... maybe I don't see it ... but the police officer who is there will come by and send me to police court."

"You then found out it was not an illusion, therefore I cannot say much about it."

"Suppose this person driving were color blind in such a way that she mistook red for green or green for red. A mistake ... " asked the guest.

"What is a mistake? Mostly, as far as I am able to ascertain from my own experiences of life, a mistake is also a condition of the individual's mind that will, in a respect, make his living, his life more bearable, more understandable to him. If you were a musician and you desired to have a dream about music, and all you got was confusion, a din of noise, this would be extremely disconcerting to the individual who was so seeking, would it not? Especially if he received it time after time when he was seeking for beautiful harmonious tones. So, in his desire, he conditions the brain to make pictures or dreams, dream pictures, that will be harmonious to him, that will bring him satisfaction and peace of mind so that the body does not break down. Breakdown of the physical structure comes about through the inability of the individual to form harmonious conditions within himself. This does not exist only in the dream world. This is your dream world, too. Your 2 and 2 makes 4; but will this 2 and 2 make 4 in another state of awareness?"

"We are shifting the discussion to a field where it can't be carried on. Suppose I have a column of figures and add them and say it is 16. Someone else says 15. We say I made a mistake. What is the situation ... have we two realities?" asked Meade.

"You have two realities, though there may be 10,000 people here who say that column is 15 ... were you alone you could have worked very finely with that 15 sum and ... "

"There is not a basic, then?" asked Meade.

"The basic of the thing depends largely upon whom and how it is being used."

"Science, then, is only an agreement with no basis in reality?"

"That is true. Let us go back to the years and years ago. Is it not true that all through the years of men's existence on earth, when he came to a problem he worked the problem out satisfactorily for himself and for those that were connected in that environment in which he lived? Years and years pass, another group comes along ... they take the same problem and they say 'these people must have been savages, they did not understand the right way to go about this ... look what they got up ... it is wrong'. They make it something else and in that period of time it is good ... it is right ... it is true."

"Suppose one set of agreements enables us to make a set of predictions which works, and another set of predictions does not ... an eclipse, perhaps," stated Meade.

"Your predictions of heavenly bodies are worked out mathematically?"

"Yes."

"It is of a surety that these predictions of today will almost always be true. It is just in that other time, the individuals so working

were not truly seeking to prove that particular thing. They had many obstinate ones to fight with, to break down their ideas in order to build up their ideas. They were working against pressure, against obstinate opinions, they were working against groups that did not want to see advancement, that wanted to stay with traditional belief. Results - they received wrong predictions. Take an individual that is a splendid mathematician, a splendid artist, a splendid musician, and have something intrude upon their nervous system and see if they can write a masterpiece or work out a mathematical problem or paint. Objection is a destructive force and will send everything into chaos.

"Man built great buildings, more beautiful when he tries to stay in harmony with his fellow man. The dream of life becomes more perfect. Now, I am aware of this; that in my talk tonight I have not answered, or given answers that were looked for, because for the greater part man is seeking to prove something, and in his world of physical life he believes he must have a physical yardstick to measure his physical something that he is looking for, and no matter how fine a measurement you have you shall sooner or later discover that which you have measured with your ruler today will be much longer or shorter than that which you will measure with the ruler of time tomorrow, for time and substance are indivisible.

"Have you something to say to me, friends?"

"If we would change our thinking about this war situation and begin thinking harmony instead of the condition which we are thinking, would that have anything to do with stopping another war?" inquired a guest.

"I think that, since I am just a little fuzzy in my control of the Boy's body, I think I shall leave and some of my colleagues will take over and will answer your question ... if you don't mind."

"We should like very much to have an answer. Thank you very much for your patience and help."

"It is indeed a great and wonderful privilege to get the opportunity to speak to you on earth now, for now is a critical time on earth and in the world. Good evening."

CONTROL: PROFESSOR LUNTZ:

"You came in suddenly, didn't you?" said Irene.

"A bit fast. What a splendid group. What did you do - all get together at one time and tell one another that you were going to be here?"

"We all thought about it," replied Irene.

"It is a pleasure to be here, for myself; I hope you shall find it a pleasure for you. I want to say I am certainly glad that I did not

come in in time to have those questions put to me that my colleague and friend, Yada Di Shi'ite received. He is quite adept at that sort-of thing, and I felt that possibly, under other conditions and at another time, he has something further to say concerning the cellular theory of the universe, or so he tells me to tell you."

"Dr. Holloway is coming back again Sunday. He brought it up; he teaches it in his school of philosophy," said Harriet.

"A highly educated man in letters, and is making great strides into the metaphysical world. His work is of true value to those he can come in contact with. Each one of us, in whatever plane of consciousness we exist, can only do so much. There is no way of attaining a point in space where you can shout at the world at large, and possibly this is good. For there is so much shouting going on in and out of the physical world that it is an excellent idea that no one individual shall be able to handle it all.

"The lady spoke to Yada and asked about the war, and possibly if it could not be somewhat held down by harmonious thought of the people. Now, I dare say, had man been trained in the beginning of things, yes; but as things stand today and have for endless aeons of time and man's consciousness in connection with the physical world, he can't do it. Today man is in the position of an individual behind bars, and he is thinking to himself, as he looks out from behind these bars, if - if I had only known so-and-so I would not have done so-and-so or such-and-such; and therefore I would not now be behind bars. That is man's trouble today. Man became so fascinated, so sunk in material grasping and beliefs that now he does not know how to operate his consciousness, so that it will have control over the things that are happening to him, or rather the reactions of the seeds he has sown - action. Now it is too late to say 'I don't want to take my medicine ... I can't stand the taste of it, the blooming stuff makes me ill.' Too late if you want control over the physical, control over the physical body, you will have to learn how and it is of the most importance that you do. However, it is also extremely difficult, fraught with many dangers. Are you willing to take the chance? Are you willing to satisfy the physical pleasures of the body for a time until you have learned to control the body? But now, by cake, by candy, by tobacco, by liquor, by drugs, by everything that is good for it? Did you know the truth of life and have the ability to control your physical body you could eat what you wished without harm to the physical body, because the mind would control the chemicals of that substance that goes into the mouth, and it would be made into the proper chemicals for the nourishing of that physical body."

"Do you mean that one could consume arsenic?" asked a guest.

"Yes, could consume arsenic, poison, fire, anything."

"Complete power?"

"Yes. You, as an individual you made your own body, your own structure. You designed it according to the things that you knew you were going to have to use it for on entering the physical-chemical world. Now, sir, if you did this, it must stand to reason that you would have control over physical-chemical matter."

"Why is it that our bodies turn out to be so different than we want them to be? Did I make this thing?" asked a guest.

"You don't like it?"

"I was going to say the same thing. I would like to be much better built," remarked another guest.

"That is merely what is called vanity. Vanity of the physical awareness state, vanity of the physical self. Man -- you will observe closely by watching yourself as an individual -- is urged, there is an impulse within him that we call the creative impulse, he is urged by this impulse into performing action - yes? Why does an individual one act in this manner and another act in that manner? Simply because each impulse called ego or personality is made up of, in your physical terms, a certain volt of electricity. Each volt has its own strength, its own potentialities. Only it itself knows what it wants or does not want. That is why we have said there is no such thing as good and evil. The evilness and goodness of things lies within the individuals themselves. So you desire to have a larger body. I am afraid, sir, that it is only now that you think of those things. If you could go back to a life before entering into the physical world you would find the true reason of why you have the type of body you now have, and under the power or force or pressure of hypnosis you could be taken back and it would be discovered why you now have the kind of body you now have; and from where I am observing you, I can't say I see anything wrong with your physical structure. It does the work of the day, does it not?"

"It doesn't do it with joy," stated a guest.

"That is not the cause of the body, sir, but it is the distaste of the mind seeking something else. Your mind is in one direction and you are pushing it in another."

"Someone else is pushing it, not I."

"Why do you suppose someone else is pushing it?"

"Convention - or society."

"Are you desirous of holding up a bank or committing a murder?"

"I am neither desirous or not desirous," replied the guest.

"Are you desirous of breaking the law? What I am getting at is trying to make you see that you are doing precisely what you want to do, and nothing else."

"I wish I could see that," said the guest.

"Is someone chaining you? Perhaps you say through the pressure of society."

"That is about the way to put it."

"What are you seeking to do?"

"I don't know."

"You are to blame. You are doing what you are doing because you do not know what you want to do. If you make a decision and act upon it, you will find yourself a free man. It is indecision that makes one despondent, makes one unhappy, irritable, and makes one believe that the world is putting pressure upon him."

"I have a decision to make but I haven't done it because I am afraid of the consequences," stated the guest.

"That does not make you a coward. Once a Scotchman said to me, 'do you think because I do not spend a lot of my money that I am tight? I really am not ... I am not tight; I am thrifty.' And that is what you are; you are thrifty with your thoughts of duty. Is the chance of aiding yourself to grow, to aid you to become something which you wish to become, is it truly wrapped up in something that you are afraid to do? You have only one physical life, at the present, to live. Why do you not do what you truly desire to do? As long as you do not bring physical or mental harm to another you can do anything you desire to do."

"It is risky. I support a family."

"Sir, is it not true that that family existed before you came into existence? Or at least some of them?"

"Yes."

"If what you are going to do will eventually prove of worth, then it would be better to take the chance and make, or have them make a small sacrifice now for the possibility of a larger and better condition at a later time."

"But how do you know it will be a small sacrifice? What is small to you might be tremendous to another person," said the guest.

"As long as you believe that you have to work under small conditions in order to do or be a provider for others, you have to stay in that condition. You can, sir, take the bit in your teeth and do that which you desire to do without creating any great suffering."

"It can be done, it has been done, and it is being done now?" asked the guest.

"Yes, sir. You pursue that course. Now, do not let any idea of smallness or being confined by your action, for surely by your action alone you can become great; and if you wish to be proud of yourself and have others be proud for you, you must act big."

"You don't mean sham?"

"That is what I mean - no sham; no pretense. Have you completed your education, sir?"

"No, I haven't begun yet."

"If you sincerely feel that you can accomplish something worth-while by making the change that you have in your mind, sir, do not be afraid to do it. Supposen (not merely suppose, but supposen) that you should suddenly die .. what would happen to these that you are supporting? Do you think that they would die, too?"

"No," replied the guest.

"They would continue to carry on life, in one way or another, and you are living in a country that gives ample aid to those who truly desire it. Sir, set your sail; set your course; follow it.

"To others of you; I do not wish to talk of war, but man has brought the condition upon himself, and now he must face it. This is not going to stop upon a small piece of land in the ocean. It is not only going to be, but is spreading and chaos shall envelop the world unless man makes a definite effort to right all of the evils that he has today existing between warring or warlike nations. There are many things in the United States, as well as in Russia and other countries that are not at all within the keeping of 'love of your fellowman'. Do you suppose, for a moment, that Russia became what she is overnight? Or do you think, for a moment, that Communism is an evil in itself. No. Communism, the theory of it, means just the same as Democracy, Brotherly Love, Brotherly Understanding. A thing is only worth what the individual uses it for and how he uses it. Russia has taken Communism and turned it into anything but pleasant - anything but brotherly love. There are certain factions in your country that would also like to rule the world with an iron hand; world domination has always been man's uppermost desire, over his brother. Each individual has within him the seed for domination, power, the lust for power. Do you think this is not in the individual? It is!

"Let us take in the homes of the people. You will find a man trying to dominate his wife, or a wife trying to dominate the husband, or the wife trying to dominate the child, or the child trying to dominate the parents, or the children trying to dominate one another. You will find it in the cities, the hamlets, the villages, where there are individuals trying to hold power over other individuals. These make the racketeers, the gangsters, the hoodlums."

"I think there are a great many who have that urge for domination. Are they thrown into the maelstrom just the same?" inquired Harriet.

"They are. In the very essence of things, if you shall try to understand life, you will find that an individual who is attacked by a gangster or a nation who is attacked by another nation, that nation or individual who is so attacked is equally to blame. What, for the most part, brings about wars? The desire for greater trade, the expansion of trade, the expansion - the cry for more land, as though each country did not have plenty of it already. Hatred of this or that or the other ... what someone else believes; some other individual will say 'Oh, I can't believe that because I can't, I can't like the man or the woman who does believe in that. Of course with me there is nothing wrong.'

"Friends, going back through the history of the war, man has built up the whole condition that exists in the world today. This is the net result of his former thinking and his former actions that has led completely up to this point. But your country will tell its people that they are fighting for freedom and democracy, and the Russian people will tell their people that they are fighting for the rule and the right of Communism, and the people there that may be termed the common man -- heaven help me, I despise that word the common man -- the same takes place in your country, and you will lead to hate one another - and then your masters say 'charge' and you charge; and you slaughter and kill one another over a theory, a belief. Do you think that I am telling you not to fight? I am not, because if you do not stand up and fight you shall be destroyed. You and they have made a condition; the strongest of you, the ones who believe more firmly in their theories, their ideas, though they may be wrong, will win."

"The more sincere group?" asked a guest.

"Yes. For sincerity gives strength. Belief, absolute belief creates an impregnable wall not only in the individual, in the nation. However, the Master Christ said only one thing; 'Love ye one another.' He did not say if they are not Russians, or if they are not Americans, or if they are English, or if they are not black, red, yellow, if they do not speak a certain language. Do you not see the holy mess? And then the lady asks me, and I think I can readily understand it ... do you think that we may be able to stop such wars by mental effort? Do you see the picture now - why not?"

"If mind is the creative thing that makes substances what they are, if there was enough strength in the picture of peace, I do not see why we would not have the peace," said Harriet.

"My dear, it is said if the dog had not stopped to catch the bone he would have caught the rabbit. If. The facts are here to face -- right now. It is futile for us to say to you, man is a great being ... man is a God ... for as you look around you, you are observing life from its physical aspects. You cannot see the Godhood of man; you cannot see your

own potentialities. The world lives in fear. Those of you that feel that you can set aside fear, at least the greater amount of it, shall be in the position of teachers, helpers in the coming crisis. Now we do not say the world will be destroyed, for the world has suffered such treatments, pressures, since it came into existence, that the small activities of man are not going to now destroy it; for the forces that you call Nature have shaken this earth of yours many times in the most violent way, have spewed it out into darkness for periods of years, have flooded it from end to end -- if one can say that about a sphere -- has wracked it with tremendous earthquakes and volcanoes and winds --- and man is not going to destroy it with his bombs. Man has destroyed himself off the earth five different times, but does he not come back, and each time with a better body to reinstate, to discover the conditions that exist on the earth. I hope I am not boring you."

"These five different civilizations that have gone, have there been remnants left on the earth, or did it take them all?" asked a guest.

"All."

"It is said of Atlantis that parts of the civilization have been left."

"You are speaking of parts of the earth that have been destroyed. I am speaking of the entire earth being wiped clean of the being called man. You may not, at least some of you realize the force of this thing you call life, the persistence of it to take form. It shall always do so. Life, it is the same in the most infinitesimal looking bug as it is in the greatest animal, the largest form. Life in man is precisely the same as it is in a flea. Life force that flows through all things, the difference being only in what one may term the awareness state. That is all. Does any one wish to debate that?"

"In that case life would have to come all up through creation again -- all through the mineral, the vegetable, etc., to come back!" stated a guest.

"Not necessarily so. Not at all. Man made many experiments in entering into the physical world that he has built. Form can be made to appear spontaneously. It depends upon the then existing conditions. After all, forms have been wiped off the earth, the conditions have been changed, the way of returning may of necessity have, therefore, changed. What webs are you spinning in your mind, Professor?"

"Me?"

"Yes."

(notes missing)"....failing to sterilize."

"I am very glad that you brought up that subject that heat is by no means a sterilizing agent, complete, for really life comes out of heat. Also form. Every time there is a change in what you call physical-chemical substance there is tremendous heat created there. And the life force itself being heat, using a positive and negative action, can bring a living form or self into being."

"Heat is one of the primary manifestations, then, of the cosmic primary?" asked Meade.

"Yes; the sun, and the suns are surely not matter burning. It is itself the essence of heat, radiant heat. You have seen, perhaps, the explosion of an atom when struck by another? That in itself creates a light line upon a plate. Is that the way your scientists do it? That light is of the most intense heat imaginable in its particular world. In itself it can cause, when let loose, almost instant mutations in other matter. This happened before upon your earth. Now, your cosmic particles, known sometimes as cosmic showers, is the substance that is constantly breaking down matter upon the earth and causing instant build-up or regrouping. Are your scientists aware of that?"

"I think so. Some do, to a certain extent."

"These particles are of such nature that they can penetrate millions of miles of your matter. Matter so solid to you that you do not think it possible. Man knows so very, very little about the world of the unseen."

"I have heard some of your communicators refer to heat and cold as separate principles, separate entities. To us, 50 degrees heat or 50 degrees cold does not make any difference from our point of view," said Meade.

"It is also said that darkness is the absence of light."

"Yes, except in occult circles ... white and black light. In Occult circles it is claimed that they are distinct principles."

"If they are distinct principles, each one, is it not possible that heat and cold are also separate and distinct principles, for in reality they are conditions of the mind."

"That is very difficult for us to think. I do not know how to grasp the idea."

"Of course, both -- every one can say both are forms of molecular motion. In reality, all one may say is heat; all else is merely variations of heat. If you have the lack of heat, then what is it that is cold?"

"That is our point of view on it, but the occult circles have quite a different concept. I do not understand the concept, but they do express it that the two are separate primary entities, not expressible in terms of each other," said Meade.

"It is believed that fire burns, it goes through that form of energy called exydation. I wonder what keeps it from burning firewalkers or b a king those who have been placed in the intense heat of ovens? It is said that cold will freeze one to death, and yet it is known, by some at least, that cold can be warded off exactly the same as heat. It is a condition of the mind. I am quite aware that we all here might not be pleased with that answer."

"I am wondering about a baby that is left alone in a house and it burns up. It is too young to have its mind conditioned in any way, but it does not ward off the fire," remarked a guest.

"Lady, if you or anyone went to a room and set fire around you, you would burn, with all your adult way of thinking, for you have not learned to control the elements."

"Has anybody today learned to control the elements to that extent?"

"Yes."

"Who?"

"That I may not tell you, and so you may be very well privileged to consider me a liar."

"You are privileged, but not necessarily constrained," replied the guest.

"I must go. I have used up what energy I feel I can safely from the Boy, so I must say good night."

"Friends, before I go, have any of you difficult or unhappy problems? I would like, perhaps, for a moment if I can do so, if the still lasting energy permits me, to try to solve some of these problems. If not, if I have to leave, another will take over and carry on. We are today, and I say 'we' because I have spent so much time among you, now under terrific strain. I would like to know what your fears and anxieties are, and perhaps I may be privileged to set them aright. May I? Have any of you something more to say to me?"

"I think there is a major concern about the west coast being bombed, or something of that sort, that we are wondering about," said a guest.

"Were I to tell you that there is such a possibility, what would you do with it? Where would you go?"

"I haven't any idea."

"It is said that once a man in great fear of lightning hid in a closet, and he was the only one in the village struck by it. Don't run, friends. Do what you can to be of service, because there will be many who cannot run. Be of service to others. Think of others. Try to allev-

leviate their worries and anxieties. The body may die, but, believe me, you can not. The 'I' cannot die. Your life will be free, much freer than physical life. Man has been led to believe that all that matters is this, and therefore he fears. In this measure he is little better than the animal. Let us suppose you do flee and the storm strikes. After the great wind has passed there will be yet another wind that will blow hotter than the first, and there shall be safety nowhere. No law, no protection. Each one will be a law unto himself, and banditry shall be abroad. How much longer do you suppose you can live after that and to what advantage? I do not desire to tell you these things. Why not live each day as you come to it? Do not worry of the bombs tomorrow, for the bomb of today will take you soon enough. A man who fled from an atomic bomb was just as dead by a 22 bullet. Gather you together and love one another and be of service. God be with all of you."

MARK PROBERT SEANCE

July 14, 1950

San Diego, California
9:40 P.M.

(Group talk had centered around two small pins worn by Naomi, which had been handed around and examined for their exquisite workmanship ... argument centered on whether they were Persian or Chinese, and YADA DI SHI'ITE first came through, speaking entirely in Yu, exclaiming about the pins, describing the way they were painted by pulling one hair out of the artist's head and using that one hair as a brush. He said they were Persian, and went on to point out the small animals and the herdsmen on the pictures, and to say that they were very old and should be greatly cherished. Then he changed to other matters):

"Ha-Ziba ... Momita ... Momita Ha Siba ... Mother ... Mother Ha Siba ... don't worry about her. She has El Ganee - a beautiful guiding and guardian spirit -- a Persian, that will protect and guard her; she cannot have any trouble; she will be safe. She walks in the Light, and those who walk in the Light will be all right. There is no fear - nothing to be worried about.

"Man worries too much over his body; that is the principal thing, and the real reason for his worry, is the body. He is afraid of harm coming to it or of losing it."

"We should try to take care of it, though?" inquired Irene.

"Yes, but not worry. That is not taking care when one worries. One who is walking in the Light, Mazda Light, it is the central force of protection.

"It was believed at one time that Sun Worshipers were worshipping the physical sun. This is not true. In Mazdian teaching, the ancient teaching, they knew they were worshipping the source of the Light, the Wisdom, the Understanding. The Sun also represents heat, and it is from heat that man comes. It is the very essence of the spirit; but your Christian teachings have led the people at large to believe that these Sun Worshipers were heathen and of a very superstitious nature, and so they try to convert them to worshipping the 'one God' -- what they called the 'One God', not knowing that these Mazdians were already worshipping the only God. But, no, your Christians wanted them to bow before the physical idea of the Master, the Christ, not knowing that they were already worshipping the spiritual and the highest Christ ... Mind, Wisdom, Power ... the Sun of God ... the Central Source ... the Life-Giver!"

"Yada, the Christian Bible teaches that Jesus was a son of God. S-O-N, son. Could not that have been originally a play or mistranslation of the word, making of it a son, a child, instead of the true original meaning of SUN, a central heart of Light?" inquired a guest.

"Yes, it was. 'I come that you might have Life .. Light' Is this not what your Bible says? Is this not what has not been made clear to the people? This Jesus, the physical man, is the one you worship; He died for your sins ... which, by the way, you have not committed! No. Without the Sun there would be no life. It is through the Sun, the Spiritual Sun, the Source, that all exists."

"That makes sense, the meaning that Jesus became the Sun of God, the Wisdom-Power-center of God; not the only begotten Child of God. Thank you," said the guest.

"If one could go back far enough in the history of man it would be found that these teachings of Mazda are the most ancient of ancient teachings. This was the original worship, the Sun. Once, and many times thereafter, the earth was plunged into total darkness. It was thrown off its orbit, and much prayer was given for the coming of the Sun. To-day you are doing it; praying for and waiting for the return of the 'son', not knowing that this is a very ancient teaching - the return of Wisdom to the world, the return of Light, which is Wisdom. But your Christians want the physical man, Jesus, to come from some place out there, here, when all the time He is with you.

"A moment. I shall turn from this talking to tell the young man that your destiny lies in the country you are now in. You may return to your home of a previous time, but your life span should be worked out here. Now, sir, you must not concern yourself with what is to take place. Remember this, all is change. Therefore, do not concern yourself with what you will change into, but flow along with the change; be whatever you are to be - with no pull. You understand, please? If you do this, you will find day to day to be a day of happiness; for nothing, in any of these days, should disconcert you. Every morning, when you arise, you will say E-Na Akuna Asana ... 'I am with God'; and as long as you are mentally aware of the fact that you are 'with God', then you know that

nothing can happen of evil to you. You will know that all is right. You are what is called in your English Bible 'about your Father's business'. Do you understand that? So, if you are about your Father's business nothing can harm you. There is no 'here' and 'there', so it should not matter to any of you where you are, for wherever you are you are with the Father; We are in the Light, We are in the Wisdom.

"There shall be many who will need understanding of life. When you stretch out your hand, any of you, you are stretching out the hand of Christ to your fellowman, the hand of Light, the hand of Wisdom ... it is the healing, the understanding hand. In the depth of understanding we will know that the hand is merely the extension of the mind. If the mind is living in the Christ consciousness, you are extending the hand of Christ. Am I being clear? And knowing these things, I say to you El Ganee is with Ha Siba, for she walks in the Light.

"E in the Yu language represents 'the' in your language ... if it is used separately ... like E-Na-Da, the Desire Body. Na means force or anything that produces force or pressure; Da means Life, and also means death; but there is no death, so it means only life, really."

"How do you say in the Yu language 'I am with God'?"

"E-Na-Akuna Asana ... Sana - Sun, Light; E-Na - I am; Akuna similar to 'with' ... 'in' ... 'within'. Sometimes, working through the brain apparatus of the Boy, we find it extremely difficult to go back and repeat things. We have a difficult time getting it through the first time."

"He has a wonderful understanding of your words, even when he hears them, Yada. But the song, the title of the song - I don't think he understands that," stated Irene.

"May I put a personal question? I was wondering if I would go back to my country, France, or if I should just plan to stay as if nothing were happening?" asked a guest.

"You are not afraid of your destiny, are you?"

"No."

"Whatever is to be for you, my friend, it is as joy, as pleasure. Why? Because you know nothing can happen that will disturb you. You are the Master. You would not like to stay forever in this house, without ever going out of the door? No. If you were afraid that something would happen to you outside the door, you would stay forever in this house. It is the same if you are anxious about what will happen to you by returning home. You shall be in a state of turmoil. One may go right out the door and these speeding chariots may kill you just like that. Suppose one worried about that? 'Oh, I can't go out the door ... one of these speeding chariots will kill me!' You are saying, 'Oh, I don't want to go home' because you don't like it. What you do not know is that

which may be awaiting you in your home, that would be of great enlightenment to you in future years. The way I now see things for you, I do not see you returning home. So I do not feel that you have to concern yourself with it. There will be many things for you to do here."

"I feel so," agreed the guest.

"Yes."

"I left all my family and friends over there, and I was just wondering ... it is my country, too, France ... that they might call me back. But it doesn't matter, really -- the distances are so small on this planet."

"It makes no difference, for I am but that much (measuring with his fingers) ... you are but that much from me.

'If in the town you find me gone,
Grieve not for me;
For I am but a single step,
My friend, from thee.'

A single step -- anywhere in the entire universe, for all of it is in the Great Mind, of which we spoke a moment ago, the Sun. 'I am the Sun, the only living God', not 'I am the only Son of the Living God'; in other words, 'I am the Light of God.' For a time I shall go."

"May I say, Yada, your talks have helped me greatly," said the guest.

"It is a great honor and a satisfaction to know these things. All that we ask in return is that you, all of you that know the truths of life, not necessarily what comes from us of the 'Inner Circle', but the Truths, as you have been taught wherever you find them -- that you, in turn, speak of them to your fellow man. Do not force it upon them, merely speak when he asks. Do not speak before he asks, for none of us knows his state of wakefulness, and we do not, and should not ever shine our light in the eyes of another; for he may not be prepared for our strength of the Light, and it will blind him. And then be careful, for he will attack you. That which is unknown to an individual breeds within him fear; so speak, and speak wisely and calmly, and you shall attract to you many who walk in the outer darkness that are crying for a little light to reach them. Good evening."

CONTROL WITHDRAWS.

